



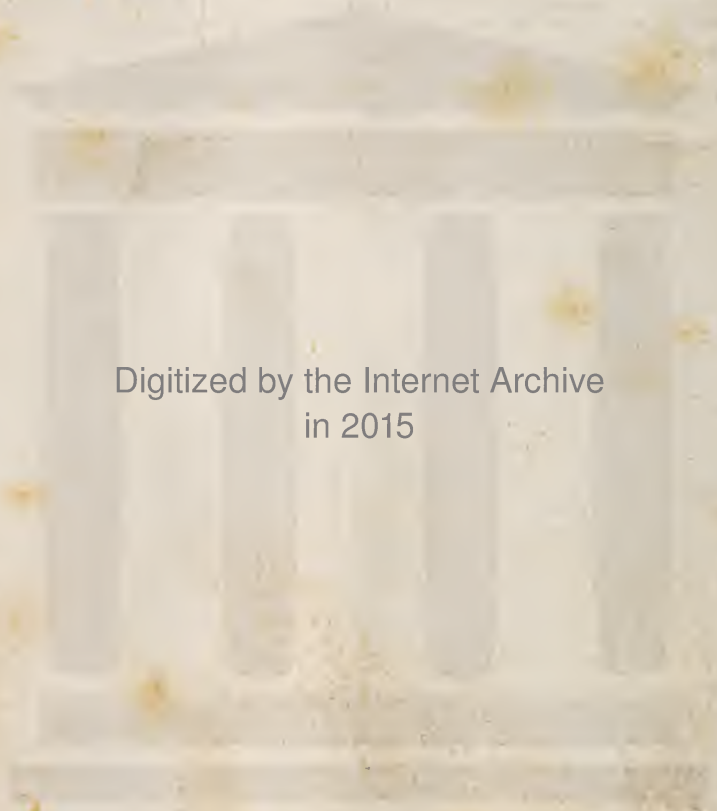
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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XIII.

SEPTEMBER, 1848.

No. 9.

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### MISSIONARY REPORTS.

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#### Wisconsin.

*Beloit*—REV. S. C. MILLETT.

“MANY circumstances have combined hitherto, to hinder the growth of the congregation, among them the small size of our house of worship. The prejudices, however, which have been very strong against the Church, are gradually growing less, and as emigration increases to flow into this beautiful and thriving village, now numbering 2,000 inhabitants, it is not unreasonable to expect that the Church may receive some into her fold.”

*Janesville*—REV. THOMAS J. RUGER.

“The Church at this station continues in a progressive state. From the time that your Missionary entered upon the duties of his station, the congregation, and the number of communicants, have steadily increased, and fully kept pace with the increase of population. Three years ago our village contained about four hundred inhabitants; it now contains about two thousand. We had then but six communicants; now we have about forty. Our congregation then numbered fifteen or twenty, *now* about ten times as many. The walls of a church edifice are going up rapidly. By the contract it is to be enclosed this fall, and we hope to have it ready for consecration by next May or June. It is forty-two feet by seventy, exclusive of the tower, being, I believe, the largest church building in the territory; and what is much to the credit of the congregation, it is built without foreign aid. It is a heavy tax upon a young and feeble congregation, but they come up nobly to the work; and I trust they will see, as a reward of their labor and self-denial, the good work completed, and Jerusalem in peace and prosperity all their life-long.”

*Prairieville*—REV. S. K. MILLER.

"The progress of the Church here is slow, but I hope sure and effectual. I think, however, it is somewhat impeded by our want of a sufficiently large church edifice. Those not belonging to the Church must, as a general thing, be brought to attend upon our services, and behold "the beauty of Zion," as set forth in the holy and solemn worship of the sanctuary, before we can expect them to manifest any desire to enter within its pale. But the very fact, that we assemble in a small—very small building, deters many from attending our services. We are too poor to enlarge, or what under the circumstances would be best, to build a larger church, yet we do not despair. We believe, that in God's own good time, we shall, in some way, be supplied with the means of so enlarging our courts, that we may ask those 'that are without' to come and see the good that we have found in 'the House of our God.' *Prairieville*, or *Waukeshu*, as it now is, the name having been changed, promises to be a town of some importance, and the centre of religious and other influence, to no inconsiderable section of wealthy and populous country. It is a county town, containing five houses of worship, besides that of the church; a large stone court-house, jail, &c.; an academy, and is the seat of Carroll College, which is already in operation, and the buildings of which will be erected next summer. Population of the village, 1500."

*St. Croix Lake*—REV. E. A. GREENLEAF.

"During my short visit to the East, I hoped to have obtained means sufficient to enable me to make something like a permanent beginning in this new country; but in this expectation I was disappointed. Without a place for public worship, or even a habitation for himself, a Missionary can do but little in a place like this. I have been obliged to spend much of my time, the last three months, in fitting up a habitation for the winter, and in protecting ourselves against the intense cold of this northern climate.

"I have officiated alternately at Stillwater and Prairie Farm, about four miles distant, except one Sunday at the mouth of the lake, and another at Fort Snelling, where I was called to attend the funeral of a son of Rev. E. G. Gear, the resident chaplain.

"I have had one baptism, three burials, and have administered the Holy Communion three times: present number of communicants, 7. Your Missionary has been in this wild and distant region alone in his work about a year and a half; but for the want of means to carry out his designs, has been obliged to labor to very great disadvantage. And he is not a little apprehensive that he will soon be compelled to abandon this newly-settled region, and with it the hope of seeing the Church established here. It has been his wish that the Gospel might be preached to these poor and scattered people in the wilderness. It has been his hope that the American Church would be disposed to sustain one Missionary on this northern frontier; but if this may not be, your Missionary will feel that he has done what he could."

*Watertown*—REV. M. HOYT.

"With the consent, and by the advice of Bishop Kemper, I have, since June last, confined my labors to the counties of Dodge, Jefferson, White-water and Marquette.

“Whitewater and Watertown are the most important points within the bounds of my mission. The former, containing a population from 6 to 800, the latter from 10 to 1,200. Before the time for my report in the spring, I trust measures will be adopted for the erection of church edifices in both these places. Communicants at Whitewater, 7, increase, 2; Watertown, 24, increase, 19.

“Throughout my mission my reception has been cordial, and the people have been prompt in the payment of salary promised.”

*Itinerant*—REV. S. McHUGH.

“Visiting through the counties of Dane, Sauk, Rock and Walworth, I have officiated at stated periods and at different places in those counties. I have not visited nor had services in any place where services are rendered by other Missionaries; and at some points I have had services and collected congregations where they were never favored with the services of the Church before. I have also baptised two infants, solemnized three marriages, and attended one burial. I frequently travel out of my direct road to visit families belonging to our communion, but who are far removed from pastoral supervision. I distribute tracts among them, and frequently supply them with prayer-books.

“The baptisms noticed above, were performed for persons so circumstanced. After full trial, I have written to the Bishop, and subsequently received his approval of my continuance as an itinerant, believing that I can, to say the least of it, be useful in promoting the cause of Christ and His Church.

“I have had to provide myself in an outfit of a horse and buggy, and I mention it to show the straits to which Missionaries are reduced at times; a part of these articles I obtained in exchange for articles of furniture, which in former days I considered absolutely necessary in a household point of view.”

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*Iowa.*

*Burlington*—REV. J. BATCHELDER.

“Since my last semi-annual report, I have continued to officiate regularly on Sundays, and diligently to perform the other duties of my station, with this exception, that for several weeks during the excessive heat of summer, I was compelled by debility and ill health to omit the afternoon service. I also have a station fifteen miles in the country, which I am in the habit of visiting frequently, and during the last eight months, I have preached there stately once a month; my plan being to preach here in the morning of the days of my appointment there, and to ride out and preach there in the evening. There are but three communicants of the church there, and but two families of Episcopalians, who are decidedly attached to the Church. But notwithstanding the attendance on my ministrations has been uniformly good and encouraging, from forty to eighty persons usually attending, and as these are industrious and intelligent people, I cannot but hope, that important good may be the ultimate result.

“During the last six months, my time and attention have been much occupied with the building of our church, as I am obliged to give



my attention to almost all the business details of the enterprise. The work is progressing very satisfactorily, and I expect we shall be able to occupy it during the succeeding winter, although it will not be ready for consecration before spring next succeeding. The dimensions of the building are sixty feet by thirty feet, besides a small room in the rear, and a tower, rising about fifty feet above the roof. The front and windows are in the Gothic style. The situation is very advantageous and beautiful. The building will cost about three thousand dollars.

"There have been two persons added to the communion by profession, two burials, and one marriage.

"I have every reason to expect that our circumstances and prospects will become much improved when we shall have completed our church, and shall have come to occupy it as our place of worship. For the present we labor under great disadvantages, from the circumstance of our occupying a room by no means favorably situated, and from the fact, that the other different denominations in the town all have good churches, and seem quite disposed to make the most of present opportunity.

"May Almighty God shield and bless his own cause, give effect to his own truth, and promote his own kingdom and glory."

*Davenport*—REV. Z. H. GOLDSMITH.

"The Missionary has been at his station in the performance of his public duties since the last report. During the past six months, there have been seasons calculated to cheer the heart, animate and strengthen hope, in the glorious work which should be dear to the heart of every churchman. But like many other Missionary stations in the far west, there are seasons of darkness, and coldness, and indifference, in regard to the extension of the Church, and the vast concerns of another life. The attendance upon the ministrations of the gospel has been larger and more regular than at any former period, until the sickly season commenced; since that time, the number attending upon the stated means of grace, has greatly diminished. The circular forwarded by Bishop Kemper, and marked with his sanction, I brought publicly before the congregation, and urged the importance of doing something to aid the Board in the great Missionary work. I regret to say, that this call has not been responded to, on the part of the little band of Episcopalians at Davenport. It is true, we are a small body and poor, but I do think that something ought to have been raised in aid of this glorious enterprise, that is to lead to the conversion of the world, to the Lord Jesus Christ. But to understand the difficulties of raising funds for church purposes, one must be on the ground, and actively engage in the work."

*Dubuque*—REV. JAMES DU PUL.

"I am happy to inform you that our congregation is increasing in number. I administered the sacrament of baptism to four adult persons on Christmas.

"Our communicants have increased from ten to twenty; while, also, the attendance upon public worship has been larger every Sunday. The ladies have lately had a fair, by which they realized over two hundred dollars, with which they have purchased a lot for the erection of a church. We have now the foundation, but want yet the more important part—the superstructure. For this purpose we shall be able to raise among ourselves in money and work about \$800. We hope to obtain some assistance from our



friends in the East. If they knew the difficulty of obtaining the means of building churches in the West, and at the same time the vast importance of furnishing the people with the institutions of the Church, our eastern friends would not refuse to help us, out of their abundance. It has been the law, from the beginning, that the Gospel must be sent by those who have it, to those who have it not. Men will not seek after God unless God first, by his ministers, seeks after them—the stray sheep will perish in the wilderness unless sought after and found.”

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### Missouri.

*Boonville*—REV. A. D. CORBYN.

“ Since my last report to you I have celebrated divine service, or caused it to be celebrated, (by exchanging with Mr. Dunn, deacon, placed under my charge, together with St. Mary’s, Parish of Fayette,) regularly at this place; and for about three months at Fayette. Also, have visited Lexington occasionally, endeavoring, by the aid of Mr. Dunn, to keep these three parishes alive, and afford them the means of grace. The parish at Lexington is now making preparations to build a church 30 feet by 60, simple gothic, open roof. Also, at Lafayette they are making arrangements to do the same.

“ Consequently, I have been obliged to spend much time and money in travelling from one place to another.”

*Hannibal*—REV. G. W. SILL.

“ As to Church matters the progress is slow, but permanent in this county. We shall be able to do no more this season, than to secure a suitable lot for a church edifice. The town is improving rapidly, and good lots are valued at \$600. This will exhaust the means of the friends of the Church in this place; and if a church edifice is to be erected soon, assistance must be had from abroad. To whom shall we look? Are you already worn out in the East with such applications? There is certainly no point in the entire West which has a stronger claim upon the liberal donations of wealthy churchmen. The importance of this position cannot be overrated. It is the great thoroughfare of travel between the Mississippi, above St. Louis, and the whole interior of northern Missouri. Should the railroad, now in agitation, ever be extended from one of the upper towns on the Missouri, across the state, it will intersect the Mississippi at this point. From its geographical position there can be no other commercial town of any note in Missouri, north of St. Louis. Ought not, then, an outward and visible monument of the primitive and uncorrupted faith to be erected here, and that speedily?

“ I cannot close this brief communication without adverting with pleasure to the effort which has been made, the past summer, by the citizens of Palmyra, to secure the location of our Bishop’s Mission School among themselves. This institution will place the Church, in this section of the state, upon permanent foundations, while its clergy will have one of the best fields in the West in which to establish something like a Nashotah Itinerary. Nearly the whole amount was raised, for the purchase of the buildings and

grounds on which it is to be located, among those who are not nominally friends of the Church. May our earnest-minded bishop raise up, in this school of the prophets, a home clergy, adequate to all the wants of his vast and rapidly improving Diocese."

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### Arkansas.

#### *Fort Smith*—REV. C. C. TOWNSEND.

"You will, I trust, indulge me in a slight deviation from the usual form of a semi-annual report, for the purpose of exhibiting some facts relative to our Mission, which the usual form of reporting would not embrace. Should this important Mission be viewed as a failure, and abandoned by the Committee, its friends abroad, and many here, at home, who have nursed it with their contributions and prayers, and now rejoice in its present and prospective prosperity, will be sadly disappointed. During the past two years, we have received in money and books, liberal contributions from distant friends, and all these means are now in successful operation for the glory of God, and the edifying of the people. For nearly three-fourths of this time, the Missionary has been more or less hindered by sickness and debility from doing what he would; but this is a providential obstacle, which God is able either to remove or overrule for good. At no time, however, has he discontinued the instruction of youth; and his Mission School has given him interesting employment, when unable to do service abroad. Our last session closed with 30 pupils; and through these, prayer-books, tracts, and religious instruction have been dispersed abroad to some extent; and I may safely affirm that our Church is favorably known in the surrounding country. At the garrison of Fort Smith we have a room, neatly fitted up, for our services, and several times it has been necessary to add new seats. The demand for prayer-books is greater than the means of supply. A Sunday-school, with three teachers, beside the Missionary, is in successful operation; and the children in both parishes are regularly catechised, and instructed in our services.

"On Sunday before last an adult lady 'confessed Christ before men,' in the sacrament of baptism, and others are preparing to ratify their baptismal engagements in the rite of confirmation. Two or three of our day-scholars have made known to me their desire to become members of the Church. In 1845, my predecessor reported no communicants at this Mission; and no Sunday-school or catechetical classes. We have now a number of children under religious instruction, and 14 communicants; 5 in Van Buren, and 9 at Fort Smith. I have travelled to Fayetteville twice, and administered the communion to 12 persons, on each occasion.

"During the past year it has been administered here 12 times; in Van Buren, 5; at Fort Smith, 7. The amount of alms appropriated to the Domestic Committee, is \$47 07½; contributions for all purposes, about \$85. The amount of contributions in both parishes, for various purposes, connected with the Church, in two years, has not been less than \$200. I have attended 8 funerals, 6 of adult persons; and baptised 11, of whom 3 were infants, and 6 servants in Episcopal families. Although often hindered by sickness, I have been enabled to preach 58 times, and read service 61 times. I enjoy now better health, and have some reason to hope that the severe trial of acclimation is nearly passed; and in view of all circum-

stances, I am disposed, thankfully to say, 'Hitherto hath the Lord helped us;' and my people, encouraged in view of our prospects, respond to this pious sentiment. So far as I know their feelings, they do not desire a change, nor do they wish to be abandoned; but there is a determination to sustain the services of the Church here, 'through good report and evil report,' which has been liberally shown during the past year, when destitute of my salary. 'May God be glorified, through Jesus Christ, in all things.' In sickness and poverty the Church has gained a footing here, and prospered: how much more, then, when our sickness subsides, and the embarrassments of poverty are removed by regular payments of my salary! May 'the spirit of grace and supplication' be poured upon the Church; and ample means be furnished, not only to 'lengthen her cords,' but to 'strengthen her stakes.'"

*Little Rock*—REV. J. P. SAUNDERS.

"Not being required, at this season, to make any other than an ordinary report, without statistics, the subscriber would respectfully say, in a few words, that the state of the congregation is promising, attendance undiminished, some baptisms, a few confirmations, and he feels encouraged to go onward. When he next reports, he has good hopes, from the seriousness which prevails, of being able to inform the Committee that the Spirit of the Lord has been among us. He has cause for grateful emotions to Him in whose hands are the issues of life and death, that while he has had to minister to the sick, and bury the dead, he has himself escaped unharmed. This exemption is rather remarkable, as it is the first summer he has passed in this latitude. Thus the services of the Church have been uninterrupted, and his own has sometimes been the only place of Protestant worship open on the Lord's day in the city. A week was spent visiting the circumjacent country, in a neighborhood where there are a few families belonging to our communion. His place was supplied, on the Sunday embraced in this rural excursion, by a clergyman who was passing through to his parish above.

"A short time since he was re-elected Rector of Christ Church, in accordance with the tenure of the ministerial office here, for the ensuing year, ending on 15th Nov., 1848. You will be pleased to ascribe the lateness of this report to the wish that it should include the result of the action of the vestry in that matter, necessary to be known by you. Nothing more, as far as the Missionary is aware, is required in his communication to the Committee at this season; merely adding the request, that \$20 be deducted from his salary, on account of contributions in the parish in behalf of Domestic Missions. Also, as pledges are being given for the support of that good cause, and the mites of the feeble, (nay, Missionary Stations, grateful themselves for your benefactions,) stimulate those of greater ability, he feels warranted to say, that \$25 more may be counted upon, during the ensuing year, from this place; the contribution will most likely be larger."

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*Texas.*

*Matagorda*—REV. C. S. IVES.

"I send you my report for October, now, because of the great distance I am from you. I will give some statistics, that you may the better appreciate the result of my labors, and our condition as a parish. Since my April



report I have baptised 33 persons: 31 whites, 2 colored; 10 adults, 23 children. Most of the adults have become communicants. Two were Methodists, who came over to us.

"At the last visit of Bishop Freeman, in May, he confirmed 10 persons.

"I have buried but one parishioner, and that was a lady, killed by the awful visitation of lightning.

"Six have been added to the communion.

"Things, in reference to the religious state of my parish, are quite as encouraging as they ever have been, and I think gradually advancing.

"My Sunday-school was never more prosperous than at present. We are united, as we have ever been."

## NEGROES.

### ASSOCIATION FOR THE RELIGIOUS INSTRUCTION OF THE NEGROES.

[Concluded.]\*

In the fourteen Missionary and other reports, some ten or twelve Ministers have been laboring in the diocese, (S. C.) Nine report attention to the negroes. They report colored communicants; Sabbath-schools for colored children; and services on the Sabbath at the churches, and during the week on the plantations. The Rev. B. C. Webb continues his labors as a Missionary, exclusively to this people. Some rectors are almost Missionary rectors.

There have been baptised in the diocese during the year, 394 colored children, and 140 adults. The number of colored communicants is 2,116; colored children *catechised*, 567; scholars in *Sabbath-schools*, 753. The white communicants are but 92 ahead of the colored; white children catechised, 53 behind the colored; and the white Sabbath-school scholars only 52 ahead of the colored.

The Rt. Rev. William Meade, senior Bishop of the *Diocese of Virginia*, is a long-known and tried friend of the instruction of the negroes. It is a matter of serious regret that his health does not permit him to labor as in former years. Bishop Johns, assistant Bishop, is interested in the work. In his report to the convention of 1846, he speaks of consecrating Grace Chapel for the colored people, and says, "it is the eighth place on James river intended specially for the use of servants, indicating a desire to furnish facilities for their religious instruction, which is truly encouraging to those who are concerned for their spiritual welfare." He complains of the want of Ministers who will devote themselves to the work from plantation to plantation; and says, while the settled clergy are disposed to do all in their power, "their regular services prevent them from doing much effectually." Certain it is, that upon the *settled clergy must be our main dependence for the instruction of the negroes*; and unless their regular services are made to embrace the servants as well as the masters, and unless they make special efforts and arrangements for their instruction, thousands will live and die a "benighted population at our very doors." The *settled clergy* in the diocese of South Carolina include the servants in their regular services, and hence their extended and extending labors and successes in this field.

In St. Johns, Campbell, the Bishop observed that attention had been paid to the servants with happy effect. A class of twenty had committed

\* The other portion of this interesting report was published in the June No., page 173.



the catechism, and could repeat the whole morning service, with the exception of the psalter. At Stony Point, he officiated in a Tobacco Factory, in the morning to the whites, and in the afternoon to the colored people: "with a *twisting-table* for a desk, and packing-boxes in abundance for seats, we managed to forget the singular circumstances of our accommodation, and united in our solemn services where they had never before been performed."

The Committee on the state of the Church, in the Convention of 1847, noticed the work in these words: "The Committee regard, with much satisfaction, the evidences of increasing attention and effort among some of the clergy in behalf of the servants of their respective parishes. From faithful and well-directed labors in this cause, great good may be anticipated for both worlds, and it is earnestly hoped that the Church in Virginia will fully acquit herself of her solemn obligations in behalf of this neglected portion of our population. Of 102 parishes and churches, only 75 made canonical returns, and they were considered "imperfect." Hence it is impossible to arrive at any just conclusions as to the extent of effort in behalf of the negroes. There are 97 parochial reports inserted in the appendix, but they are very barren of information: I find 52 making mention of some attention in the way of baptising children and adults, performing marriage ceremonies and attending funerals. Seven rectors report preaching to the negroes on the Sabbath and during the week. In St. George's church, Fredericksburg, there are two Sunday-schools for colored children, and one in St. Paul's, Richmond. The total number of colored communicants is not given in the abstract of parochial reports. There were 15 adults and 98 children baptised.

It is known that Bishop Whittingham, of the *Diocese of Maryland*, is much interested in the religious instruction of the negroes. From the Journal of the Convention for 1847, out of 96 parochial reports, I find 48, or one-half, making returns of colored baptisms, marriages and funerals.

There is no distinction between the two classes of communicants in the abstract of the reports. There is an African church in Baltimore in connection with the diocese, under a white rector. In Christ church, Georgetown, D. C., there is a Sunday-school for colored persons; and in All-Faith parish, St. Mary's county, Md., there is a catechetical class of them, numbering 104 of different ages.

The most satisfactory account of the state of the work in this Diocese is the following letter recently received: "We are not in the habit of making any accurate distinction between the blacks and whites in our report; indeed, I believe the distinction is *thoroughly* made only in the one instance of baptism, if even quite so there. The Bishop has been in the habit of making memoranda of the number of communicants partaking at the administrations of the Lord's Supper, noticing the colors, and by reference to these, he infers that the proportion of colored persons among our communicants in the lower counties is between one-fourth and one-fifth of the whole. In a very few parishes, it rises to a *third*, or more; and in one or two, about *one-half*. In several of the parishes, on both shores, the clergymen hold separate services for the blacks at different hours from those of the whites, in the parish churches or chapels. These are variously attended, in some instances very fully, but in hardly any quite *regularly*. In some parishes, there are distinct catechetical exercises for the blacks; in two, with remarkable good success. In general, we prefer the attendance of the *same* services by both populations, with *additional* instructions for the color-

ed portion. In most of our country churches, the galleries accommodate all who attend; in one or two, however, and those not the smallest, the attendance is usually much larger than the gallery will hold. In those churches I have seen from 150 to 200 present even at weekly services.

The Bishop in his visitations frequently holds special service for the blacks, at which they alone attend; when, of course, his preaching is adapted to their capacity and wants. These are usually night services, if not held on Sundays. Out of 103 confirmations last year, there were 12 at which colored persons were confirmed; and out of 676 persons confirmed, 61 were colored. In this city, Baltimore, we have one colored congregation having three services on Sunday, and two in the week. Two white clergymen, assisted by a colored lay-reader, who is a candidate for orders, conduct those services. The attendance is irregular, but on the whole good.

My impressions of the spiritual condition of our colored communicants are decidedly favorable. For steady sober devotion and consistent conduct, I think them, *at least*, equal to the whites. The proportion of communicants and attendants upon services is, however, small, and I am afraid the mere *hearers* among the blacks are less profited by public worship than the same class of whites."

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## Intelligence.

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[From the Christian Witness and Church Advocate.]

## DOMESTIC MISSIONS.

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No discerning mind can fail to discover, that this country is destined to wield a mighty influence, for good or for evil, upon the other nations of the earth. God has evidently committed a work to this people, whom he hath so highly favored, which, if faithfully executed, will not only give them a prominent place in the history of the nations of the earth, but will give them the noble distinction of executing a glorious Mission to the wide world, such as no other nation ever has performed. If this country be true to her duty, and true to the indications of that Providence, which hath placed her in this commanding position, the light of religious truth and of civil liberty will be reflected by her as from the face of an unmarred mirror, to the remotest corners of the earth, and thus she may become, more than any other nation, the light of the world. The influence of our political institutions is now felt everywhere, over the face of the earth. The spirit of liberty is abroad, and is silently, but surely, turning to undistinguished dust the thrones and the palaces of Kings and Emperors. The authority of ancient dynasties is passing away. The people are rising from that low estate, in which power and ambition hath placed them, and where ignorance and

irresolution hath kept them. They are beginning to understand their rights as men, and to take that position which belongs to them, as citizens.

But the influence of our country, arising from her institutions, and the character and habits of her citizens, is by no means to be limited to matters pertaining to civil concerns. She will exert, more and more, an influence that will sweep abroad over the earth, far above the range of all political considerations. In this land, if anywhere, will religion be found in its simplicity, and purity, and power. Neither asking nor receiving any favors from the state, except to be let alone, it stands forth on its own merits, showing itself to be, what its author declared it to be : a "Kingdom not of this world." Religion, as it is seen here, as its fruits are manifested in the life of those who profess to receive and follow its principles, will be reflected to the old world, where blindness and superstition hath so long kept the people under the bondage of a corrupt religion ; it will shine into the depths of heathendom, where tribes and nations are sitting in the region and shadow of death. This influence is already felt ; and we may expect that such as we are, who send the Gospel, such, in a great measure will they be, who receive it. We send our ministers and missionaries ; our citizens, as sailors and traders, visit these distant nations. They mingle with these people. They carry with them their principles and their habits, and in their intercourse with these strangers to the word and worship of the true God, they give a character to the religion which they really or nominally profess. No sooner is the influence of the Sun of Righteousness shed upon these benighted shores, than its influence is modified by the general religious character of the people, who have sent forth the glad tidings of salvation.

But this influence is becoming broader, and more direct every day. Our Western borders, of almost boundless extent, are filling up with an unprecedented rapidity.

The character of the inhabitants of that undefined territory, now called the great "West," will give a tone to the moral and political character of the whole country. Their political power is constantly expanding and strengthening. They will soon hold the political destiny of the nation very much in their own hands. Their moral and religious character will be inevitably reflected abroad, and that character, whatever it may be, will have very much to do with the future weal or wo of this great Republic.

Nor is this all. Providence has opened another avenue to the Eastern world, through which the Oriental nations will hear the voice, and feel the influence of this country. The settlement of Oregon—the opening of ports in the Pacific Ocean,—the establishing of regular lines of communication between this country and China, by a new and expeditious route of less than one-half the distance of the voyage, as it is now performed, will serve to bring this country into close proximity with a people who have been for centuries shut out from the view and the intercourse of the rest of the world. The influence of this near and new relation will be felt ; and it



will surely be for good or for evil. But who will exert it? Western men, chiefly. The Gospel will go forth from the western side of our land; and whatever may be the Christian character of its citizens, such will be the influence they will exert upon the millions of China, and the thousands who inhabit the islands of the sea.

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The following account of a visitation of the Bishop of Maine to the Mission on the Penobscot, was communicated by himself for publication. It would add much to the interest of this periodical, if incidents of a similar character, from the various Dioceses aided by the General Board, could from time to time be furnished.

REV. AND DEAR SIR :

A recent visit to the station of the Rev. Mr. Durborow, one of the Missionaries of the General Board, in Maine, so much impressed and satisfied my mind, that I have readily acceded to the desire, for a somewhat circumstantial account of the scene of his labors.

Twelve miles above Bangor, on a large island of the Penobscot, is the village of Old Town, taking its name from still another and a smaller island just above it, which is the chief settlement of the Penobscot Indians, and is furnished with a Roman Catholic chapel for their worship. On the eastern bank of the river, and united to Old Town by a toll-bridge, is the village of Milford. The former is a place of considerable population, and has a flourishing business in lumber; and as the river is not navigable between Bangor and Old Town, a railroad was constructed some years ago. Milford has a few hundred inhabitants, along the road up the Penobscot, while the forests rise behind, at a very short distance from the river, and are traversed by no road and contain no habitation. In Old Town, there are several places of worship, but there is none at Milford. Mr. Durborow was led to establish himself at Old Town, and to hold his services at Milford, and in several small settlements of the neighborhood. He found a most hospitable home in the house of a gentleman of Old Town, whose lady was a zealous and energetic communicant of the Church; but it was at first intended that the effort to form a parish should be made on the other bank. This design arose from the fact, that Milford was entirely destitute of religious privileges, except through its connection with Old Town; and thus, although many of the persons who attended Mr. Durborow's services at Milford were from Old Town, his parish was organised under the name of St. James', Milford. A sufficient sum was promised for the erection of a small church; but the question on which side of the river it should be built, arose anew, and, on a consideration of all the peculiar circumstances, it was thought best to go no further in the present summer than the collection of materials. In the meantime, a private school-house at Old Town, has been so enlarged as to allow room for the erection



of a desk, and for enclosing a space within rails, quite apart from the portion used for the purposes of the school. The desks have been suitably arranged for divine service; and the building has all the convenience and much of the appearance of a small chapel, and will accommodate 150 or 200 persons.

I arrived at Old Town about noon on Thursday, and Mr. Durborow had appointed a service for the afternoon at one of his out-stations, four miles up the river, in the township of Milford. The spot is called Sunkhaze, from a little stream which there glides into the Penobscot. We rode up after dinner. A single road passes near the river; the woods are at a little distance on the right; but there is considerable travel, as it is the main road into the upper country. The public houses along such a road have all the importance of the chief places of business and hospitality, and must be on a large scale, and their proprietors are of the most respectable order of the inhabitants. We found some twenty-five people at the school-house, only half the usual Sunday congregation; but they were the chief persons of the neighborhood, and were very much a chain of families connected by blood or marriage. It was one of the most respectfully attentive congregations which I have ever addressed. Mr. Durborow wore the surplice for the first time in that place, without exciting any apparent surprise. Nearly the whole congregation, as well as ourselves, were invited to take tea at the neighboring inn; for the family of the proprietor had become much interested in the services of Mr. Durborow. He has established a Sunday-school there, the only one in the neighborhood.

In the forenoon of Friday, we rode from Old Town, beyond Sunkhaze to Greenbush, which is on the same side of the river with Milford, but twelve miles above. There are but a few houses, two of the best being inns; and here again Mr. Durborow had established a Sunday-school, through the instrumentality of a very worthy lady, who deeply appreciated his labors, and was anxious to avail herself of the benefits of the Church for her own sake and that of her family. We visited them, and then crossed the river in a boat to Argyle, and walked over the meadows towards the house of a communicant of the Church, whom Mr. Durborow had here discovered and visited. There is no place of worship; and although the principal man of the neighborhood, we were told, regarded the place as "Methodist ground," yet, only once in a month, came a Methodist preacher. We found one friend at work upon the road, and were very kindly welcomed to his house. For seven or eight years, he and his wife, both of whom were previously communicants in Boston, had been separated from all the public services of the Church; and they had partially fallen in with the Methodists, from the necessity of the case, but their love remained unchanged. At the suggestion of Mr. Durborow, the good lady, notwithstanding her deafness, had opened a small Sunday-school. I was much gratified with her description of the sensible manner

in which she had begun her work of instructing the children; and I heard with a deep sense of the necessity of such exertions, that of some twelve of such pupils who composed her school, not one had known the Lord's Prayer. My advice was, that this very sound-minded and earnest man should read the Common Prayer on Sundays, in his own house for his family, and such of his neighbors as might choose to come in.

On our return, we were joined at Sunkhaze by a little girl of thirteen, who wished to be at the evening service; and Mr. Durborow informed me, that her mother was to be confirmed on the following Sunday, and that the child could answer any questions which I might give her from the catechism. Six months ago, or certainly a year ago, many of these persons had never witnessed the services of the Church at all. One of them, a lady of sense and influence in the vicinity, exclaimed at once, after hearing them, that she had found what she had wanted so long.

At the house of the large-hearted family, with whom Mr. Durborow has his abode, we had that afternoon the opportunity of meeting a number of the inhabitants of Old Town. In the evening, there was a service at the school-house; and three persons were baptised. On Saturday morning, I went to Bangor, but on Sunday, after the two services in the city, rode out to Old Town in time for the services of the evening. I found Mr. Durborow in the act of administering baptism to a gentleman, to whose energy and liberality the cause of the Church has been more indebted than to any other man in Old Town; and who, after mature and long reflection, had determined to confess his Saviour in the presence of the world. He was confirmed that evening with six others, in the presence of a crowded and most attentive assembly. Our friends from Argyle and Greenbush were there, though one of them had walked fourteen miles for the purpose; but he exclaimed, "we are well paid." Of the persons confirmed, four were heads of highly respectable families, and the other three were young persons of a similar order. I had confirmed four others in January, and several were there, whom nothing seemed to withhold except a temporary expediency, or the extreme novelty of their acquaintance with the Church and its ordinances.

Mr. Durborow officiates every Sunday at Old Town and at Milford, and has other services on Sundays and on other days, alternately at Sunkhaze, at Great Works, below Milford, and at another settlement above; besides his occasional visits to out-posts like Greenbush and Argyle. I cannot but say, that as I rode away near mid-night, I was satisfied, not only that he was most usefully employed at his post; not only that he was singularly fitted for such a post; not only that there is every appearance of his lasting success, but also that he is developing the true idea and plan of Missions in such a region; that he is nobly testing the real capacity of the Church for the work of Domestic Missions in our remote East; and that, with a few men of like mind, and barely a competent support for them for a little

while, the Church would gain such a foot-hold as it scarcely has anywhere in New-England, and, what is much more, seek and save many and many a sheep that would else be entirely lost.

Very faithfully,

Your friend and brother,

REV. MR. HALSEY.

GEORGE BURGESS.

## MISSIONARY REPORTS.

We conclude in this number the publication of the semi-annual reports of October 1st, 1847. We shall present next month a digest of those received in April of this year, showing as clearly as may be, the state of the Church as connected with the operations of this Society, at that time. This will enable us to begin, in the November number, the publication of such reports, of the previous month, as have then been received. A difficulty often arises, which, as far as possible we wish to obviate, that of presenting at a very distant period the state of a particular parish, when, by the rapid changes constantly taking place in our western towns and villages, very material difference has been effected in its prospects and circumstances.

## CHEAP CHURCHES.

In answer to very numerous enquiries on the subject, we have made arrangements with a gentleman every way competent to the task, to prepare for us an article on this subject, accompanied with a plan. Our object is to show that *cheapness* does not necessarily preclude a due regard to Church-like appearance and Architectural detail.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th of June to 15th of August, 1848.

#### NEW-HAMPSHIRE.

Portsmouth—St. John's, Ladies' Miss. Soc..... \$30 00

#### VERMONT.

Guilford—Christ Ch..... 10 00

#### MASSACHUSETTS.

Boston—St. Paul's, for the Jews..... 6 00

### RHODE ISLAND.

Bristol—St. Michael's, Feb., col. for Me. 13 66  
 May, col. for Ky..... 7 50  
 Woonsocket—St. James's..... 14 00  
 Providence—Grace Church, offertory meeting of the Board of Miss..... 30 25  
 St. John's..... 80 00 145 41

### CONNECTICUT.

Brookfield—St. Paul's..... 6 00  
 " a com..... 3 00  
 Derby—St. James's Parish..... 23 00  
 Fairfield—Trinity..... 15 00  
 Hartford—Christ Ch..... 113 17  
 New-Haven—Trinity..... 60 00  
 Newtown—Trinity, Ladies' Miss. Soc. 25 00  
 Northford—St. Andrews..... 2 00



Stamford—St. John's.....	30 64
Unionville—Christ Ch., $\frac{1}{2}$ .....	1 00 278 81

## NEW-YORK.

Carmansville—Church at.....	5 48
Goshen—St. James'.....	26 04
Harlem—St. Andrews.....	12 00
Little Neck—Zion Ch.....	10 33
Newton—St. James' for Ohio.....	8 00
New-York—St. James'.....	32 76
Poughkeepsic—Christ Ch.....	60 31
" for Ark.....	3 00
" for the Jews.....	1 00
" children's ofgs.....	59
Sing Sing—St. Paul's.....	40 00
Witchester—St. Peter's.....	30 69 230 20

## WESTERN NEW-YORK.

Fredonia—Trinity, for the Jews.....	2 25
Geneva—Trinity, ".....	50
Hamilton—St. Thomas's.....	3 00
Lockport—Grace Ch., for the Jews.....	1 00
Manlius—Christ Church.....	5 50
New-Berlin—St. Andrews.....	10 00
Owego—St. Paul's.....	15 00
Orford—St. Paul's.....	28 00
Rome—Zion.....	7 26
" for the Jews.....	3 26
Syracuse—St. Paul's.....	17 93
Utica—Grace.....	22 00
" for the Jews.....	8 00
Trinity.....	29 50
" for the Jews.....	18 67
Watertown—Trinity.....	15 00 187 47

## NEW-JERSEY.

Jersey City—St. Matthews.....	2 00
Salem—Mrs. Prescott, for Missions in the South-West.....	25 00 27 00

## PENNSYLVANIA.

Harrisburgh—St. Stephens.....	10 00
Holmesburgh—Emmanuel Miss. Soc.....	30 00
Pottstown—Christ Ch.....	20 00 60 00

## MARYLAND.

Allegany Co—Rev. J. Kehler. Miss.....	2 75
Baltimore—Christ Ch., a member.....	5 00
Mt. Calvary.....	30 00
St. Peter's, a member.....	10 00
Trinity, $\frac{1}{2}$ .....	2 06
Dorchester Co.—Gr. Choptank pa.....	5 00
Kent Co.—Chester pa.....	6 24
" for the Jews.....	7 94
Prince George's Co.—Queen Ann's parish, $\frac{1}{2}$ .....	17 75
St. Matthew's and St. Mark's.....	18 00 104 74

## VIRGINIA.

Alexandria—St. Paul's.....	10 00
Fredericksburgh—St. George's, $\frac{1}{2}$ .....	10 00
Goochland and Fluviana—St. James'.....	35 00
King George's Co.—Mrs. Washington, 50c.; A. B. Hooe, 50c.; Miss. Lucy B. Hooe, 50c.....	1 50
Old Point Comfort—a lady.....	1 00
Richmond—St. George's, a com.....	4 20
" the mite of a.....	
Church family.....	2 00 64 30

## NORTH-CAROLINA.

Plymouth—Grace Ch. ofgs., 1847, '48, for the Jews.....	6 35
A lady.....	10 00
St. Luke's, near do., for the Jews.....	1 04 17 39

## SOUTH-CAROLINA.

Aiken—St. Thaddeus, for the Jews..	5 90
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Charleston—St. Michael's.....	33 23
" for Western Missions.....	10 00
St. Phillip's, for Bp. Freeman's Missions.....	33 00
St. Phillip's, for Bp. Kemper, Mo. Miss. Lec., June.....	32 00
" from a lady, Jacksonville pa., for the Jews.....	4 00
Mo. Miss. Lec., July.....	10 00
" Western Missions.....	4 35
Columbia—Trinity.....	75
Prince Frederick Parish.....	30 00
" for the Jews.....	22 00
St. Andrew's Parish—for Missions in Georgia.....	6 00
St. Stephen's and Upper St. John's—an individual, for Western Missions.....	14 00
Do. for Bp. Freeman's Jurisd.....	10 00
Waccamaw—All Saints, for the Jews.....	25 00
	5 00 245 23

## GEORGIA.

Columbus—Trinity, Mrs. Meigs, 10; Miss Fontaine, 5.....	15 00
Ogeechee Mission.....	5 00
Savannah—Christ Church, Fem. Miss. Society, $\frac{1}{2}$ .....	34 00 54 00

## FLORIDA.

Key West—St. Paul's.....	7 00
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## ALABAMA.

Tuscaloosa—Christ Ch.....	25 00
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## MISSISSIPPI.

Woodville—Church at.....	15 55
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## KENTUCKY.

Jefferson Co.—St. Matthew's.....	20 00
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## OHIO.

Cincinnati—St. Paul's.....	1 00
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## LOUISIANA.

New-Orleans—Mr. Randolph.....	10 00
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## ILLINOIS.

Chester—St. Mark's.....	5 00
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## MICHIGAN.

Detroit—Christ Ch.....	15 17
St. Paul's.....	40 00
Trenton—St. Thomas's.....	3 50
Ypsilanti—St. Luke's.....	7 71 66 38

## ARKANSAS.

Little Rock—Christ Ch.....	26 30
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## MISCELLANEOUS.

Interest on Kentucky Bonds.....	300 00
Tithes of a Clerk.....	10 00
Rev. J. A. C. returned.....	2 63
Army in Mexico, from Rev. Mr. McCarty, by the hands of Major L. Thomas, balance, collected on several occasions of administering the Holy Communion, $\frac{1}{2}$ .....	33 50
A. G. V.....	25 00
Estate of the late Hanford Smith, Esq., third annual payment.....	185 54 556 67

(Total since June 15, 1848, \$2,210 50.)



## FOREIGN.

### MISSIONARY CORRESPONDENCE.

#### China.

JOURNAL OF REV. E. W. SYLE.

(Continued.)

*17th March.*—This being the first day of the second Chinese month, I went to the Temple of the Tutelary God of this City, to witness the ceremonious worship paid there every fortnight by the principal Mandarins, eight or nine in number. The manner of conducting this worship, and of delivering the customary discourses, is as follows :

Near about day-break, the Mandarins arrive, some in sedans and some on horse-back ; their servants spread mats and cushions in order before the idol ; and then, according to his rank, each officer takes his place with great gravity. A man standing by acts as master of ceremonies, and drawls out—"Kneel." This done, he drawls out again, "Bow down the head," which is done three times. "Rise" is the next direction ; and the Mandarins all rise up and stand waiting till the director repeats all over again what he has just been through, and they repeat the prostrations. Two kneelings and six bowings are all that is given to this idol, whose rank is not the highest. They then retire to an adjoining apartment and "take tea," while the servants of the temple bring out a very large yellow silk curtain, and hang it up like a screen between the shrine and a small table, placed just before the kneeling cushions.

The Mandarins then come out and range themselves in rows on either side, while a man (whose office it is,) walks up slowly to the table, and places on it a small box painted yellow, and elaborated all over with pictures of dragons. The prostrations then recommence as before, only with the difference that before this box the kneelings are *three* and the bowings *nine* ; the reason of which is, that it contains an Imperial Edict, and must, therefore, be respected as, in some sort, representing the Emperor himself. The box-bearer then takes up his precious burden, and passing again through the ranks of the officials, goes out into the Court of the Temple, where a small table, raised on a platform, is placed for his accommodation. He steps up, and opening the box, takes out a book from which he reads a discourse of about ten minutes long to the few listless hearers who gather round him. During this reading, the Mandarins have again been sitting in the side apartment taking tea ; but as soon as the discourse is ended, they once more come out and range themselves in order, while the imperial box is solemnly carried back and again placed on the table before the curtain-screen. All parties then severally disperse.

This ceremony, which I have described just as it appears to a cursory

observer, and without any explanations interspersed—takes place once a fortnight, without any other variation in its circumstances than that for four months in the year, two in mid-summer and two in mid-winter, the discoursing is intermitted.

Some explanation of so notable a custom as this can hardly be uninteresting—furnishing, as it does, an evidence of attention to the duty of popular instruction, without a parallel (as we suppose) among heathen nations. Leaving the other parts of these ceremonies for the present, I will only mention what I have learned about the discourses.

They are sixteen lectures written by the energetic Emperor *Yoong-Ching*, on the foundation of sixteen maxims which his father, *Kang-He*, (the second of the present Tartar Dynasty,) had promulged in an Edict, and ordered to be set up in public offices. These lectures were put forth by authority, and appointed to be regularly read by the Mayor of each township, for the instruction of the common people. A Mandarin of some rank, in the province of Shen-Se, entering into the spirit of the institution, composed a paraphrase of each lecture for use in his own department. These paraphrases proved so acceptable, that they are now very generally used, and have become, as it were, the authorized Homilies of the State Religion of China.

According to the theory of the government, each mayor is the instructor of the people in his district; but he cannot personally discharge this duty, because, being always a native of another province from that in which he acts, he is not familiar with the local dialect; consequently, an official reader is appointed, and he, glancing his eye over the pages of the paraphrase, translates the substance thereof into the broadest vernacular.

The subject of this morning's "Homily" was the Filial and Fraternal Duties; it was delivered with much vehemence and listened to with much composure. From a translation of the Edict and Paraphrase, made by the late Dr. Milne,\* I gather the topics of the discourse. The first has been mentioned. 2. Harmony among kindred. 3. Concord among neighbors. 4. Husbandry, and the culture of the Mulberry tree. 5. Economy. 6. Learning. 7. Strange religions and Orthodoxy. 8. The Laws. 9. Politeness. 10. Attention to business. 11. Instruction of youth. 12. False witness. 13. Concealment of deserters. 14. Payment of taxes. 15. Prevention of robbery and theft. 16. Against passionateness.

*March 26th.*—This evening was exhibited in the streets an illuminated procession, to which the name of "Dragon Lantern" is given—a huge representation of that fabled beast being the principal object. Other lanterns of various shapes are carried in long succession through the narrow streets; but this is the sight which attracts most attention.

Imagine the joints of the huge beast to be represented by cylindrical lanterns, which are swayed to and fro by the men who carry them, so as to represent the tortuous motion of a serpent, and some idea may be formed of the effect of this childish pastime. How often, or on what particular occasions it takes place, I have not learned; but to an observer it is striking, both for the specimen it affords of the juvenile character of these people's amusements, and also for its contrast to their other pastimes, in that it takes place at night. Kite-flying, bird-feeding, play-acting, tumbling, &c., all these are day-light amusements, and are all marked by that childishness of taste which forbids our supposing that, when the Chinese are called "a

\* Published by Black, Kingsbury & Co., London, 1817—a book well worth procuring.

reading people," the expression means anything like what it would be understood to convey when used of a western nation.

*Sunday, 23th.*—The Chinese congregation was small to-day, but attentive. In the afternoon I took my servant with a good quantity of tracts, and visited the junks now lying in the river waiting to be laden with tribute-grain for Peking. About forty of them are moored off the bank of the river near to our houses. Tracts are received very readily by the dwellers in these floating houses, and it is a great relief to one's mind that the printed page furnishes the means of communicating with those whose diverse dialect makes verbal discourse impracticable. If our Mission were as strong in numbers as we once supposed it would be, one of the brethren might very profitably devote himself to the acquisition of the Colloquial Mandarin. Acquaintance with this dialect would enable him to address intelligibly the *great numbers*, (perhaps one third of the inhabitants,) who come here from distant parts for purposes of trade. A better means than that which these visitors afford, of conveying into the interior our books and a knowledge of our doctrines, could hardly be wished for.

*March 31st.*—Early this morning, witnessed the bi-monthly prostrations and incense-burning in the Temples, which I have before described. The God of Fire, (always much worshipped in cities,) was the object of the homage I first witnessed; afterwards I went to the City Temple and heard the "Discourse," or rather part of it, for the reader, seeing a shower of rain coming on, occasionally turned over more than one leaf at a time—not however, without a stealthy glance at me, whom he seems to regard as one of his regular attendants. I could not help remarking, moreover, that one of the omitted passages was an illustration of the excellence of harmony and mental consideration, drawn from the fact, that "in a certain family, the principles of, what we should call, good-breeding, were so invariably carried out by all the members, that the very dogs belonging to the family became influenced thereby, and refused to eat their food, if one of their number happened to be absent."

*April 1st.*—For some days past, the bishop's house and my own have been beset by applicants for tracts, whom we have good reasons for believing to be Romanists. Our supposition is, either that the priests wish to possess themselves of a whole set of the tracts we distribute, or that they are sought for that they may be burned—it being a standing direction of their bishop, that the "heretical books published at Shanghai," as well as certain licentious works also designated in his "Bulletin," should be either brought to the priests or burned.

*2d. Good Friday.*—There was morning service, and on *Easter Sunday*, communion was administered at the bishop's house. Twenty communicants.

*April 5th.*—To-day took place the first of three Annual Processions, made through every quarter of the city by the images of the tutelary divinities. On some future occasion I will endeavor to give a full description of this very notable custom.

*April 6th.*—At a public meeting held to-day at the British consulate, it was resolved to undertake the building of a church, for the use of the Foreign community. The project was brought into a practicable form chiefly by the efforts of Bishop Boone.

*April 8th.*—Horse, or rather pony races, took place to-day among the English residents, whereby something may be inferred as to the number and the ingredients of the foreign community at this place.



*April 15th.*—First day of the third moon, Chinese year. At the reading of the Discourse this morning, so great a noise was made by the Mandarins' rabble-retinue, that the reader's voice was well-nigh drowned. It is almost needless for me to say, that there is no sort of impression made by these readings. The reasoning of the discourses is of such a feeble, inconsequential style, that to expect practical results of any account from the maintainance of this custom, would be enthusiasm of the silliest kind. No more cogent motives are presented by the Imperial Essayist or his admiring commentator, than "How would this delight the Emperor's heart!" "How much better would it be for all concerned!" "How odious is such conduct!" "How peaceful would the empire become!"

From such persuasives, to keep in check the evil passions, would it not be enthusiasm to expect any other effect than what we see to be produced—a great show of outward propriety and mutual respect, covering, and but barely covering, actual indulgence in almost all kinds of evil-living, both personal and social: avarice and sensuality, dishonesty and injustice—these are the kinds which most evidently appear.

*Sunday, May 2d.*—Hitherto, the Missionaries of the London Society have been in the habit of attending the English service at the consulate; to-day, however, they were absent, having, as we learn, established a service after the Congregational manner, in the Chinese chapel of the London Society. It is supposed, that the adoption of the project for building a church, which is avowedly to be consecrated and used in accordance with Church of England principles, has led to this withdrawal from our hitherto-unbroken community of worship. No breach, however, of friendly feeling has resulted.

My Chinese congregation to-day was unusually numerous and attentive, and I was led to admire the wisdom of our Lord's teaching by parables. I am sure, that with my imperfect power of expression, nothing but the innate interest of the divine parables which I endeavored to explain, could have secured the attention which was given.

If any wish to know to what stage in the history of their evangelization the people we address have reached, we answer, they have the opportunity and the willingness to hear. God has given them "the hearing ear;" pray that He will give also "the understanding heart."

*May 3d.*—Celebration of the Sun's birth-day—or rather of the Divinity who is fabled to dwell in the Sun. The most notable of the heavenly bodies are reported to be the homes of Gods. *Mars* is, I believe, above the God of Fire. The several stars of *Ursa Major*, and *Ursa Minor*, have dwellers allotted to them; so has the moon and the north star. It is not easy, however, to ascertain from such people as we are most in contact with, what are to be considered as the settled opinions on such points. Few of the lower class seem to have any accurate acquaintance with their own superstitions.

*May 6th.*—The newly-appointed *Taou-tai* for this district arrived to-day. He brings with him four wives, all like himself, of Tartar origin. The old *Taou-tai* is promoted to be Criminal Judge at *Soo-chow*, which is the provincial capital of *Keang-Soo*, besides being, according to repute, the metropolis of the whole empire for refinement of manners and richness of manufactures. Its distance from Shanghai is about one hundred miles.

*May 7th.*—Birth-day of the Goddess, most worshipped by seamen, is called the "Queen of Heaven." In some of the halls of commerce, where this idol almost invariably presides, long rolls of elaborately executed drawings are to be seen hung up on great occasions like the present. The



pictures represent several famous scenes at sea, where she is shown to have interposed to avert shipwreck. This divinity is one of those whom the Mandarins regularly visit and worship; the God of Fire has been mentioned as another. *Kwai-te*, the God of War and of Friendship, might be added, as well as the tutelary deities of each district and city. When it is remembered that the government officers are Confucianists by profession, and that the Emperor himself regularly sacrifices to heaven and earth, it may be seen that the followers of Confucius practically are idolaters, and that the case of this empire furnishes no exception to the remark, that no country can be governed upon atheistic principles.

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JOURNAL OF REV. P. D. SPALDING.

*Shanghai, 1848.*

My former report included a record of such events as had passed under my observation previous to the Sunday preceding Christmas-day, 1847.

On Christmas-day I had the pleasure of conducting divine service, and preaching to a good congregation at the British Consulate. After the service at the Consulate, the Holy Communion was administered at the Bishop's residence, by the Rev. Mr. Syle, to 17 persons.

The Sunday after Christmas, December 26, I again conducted the service, and preached to a good congregation at the British Consulate.

*Sunday, January 2d, 1848.*—I attended the Chinese service at the Rev. Mr. McClatchie's chapel. The room which he now uses for this purpose was well filled. It would hold, seated comfortably, 70 persons. The Church Missionary Society of the Church of England, to which Mr. McC. belongs, has made an appropriation of about \$2,000 towards the erection of a Chinese chapel. This will enable him to secure the land and commence the building, which he will soon do. Three Missionaries from this society sailed from England for China, in the ship "Dumfries," in November last, and are daily expected here. The ship sailed direct for Shanghai. One of the above-named three Missionaries will remain in Shanghai, and the other two will go to Ningpo. We hope and pray that God will prosper them on their voyage, and that we may soon have the satisfaction of welcoming them to the shores of China.

*January 2d, 1848.*—Being the first Sunday in the month, the Holy Communion was administered, at the Bishop's residence, by the Rev. Mr. McClatchie, to 17 persons.

On the evening of this day was received in Shanghai the account of the barbarous murdering of 6 young men (Englishmen) near Canton. It occurred on the 5th of December, though one or two of them were kept until the seventh day of the month, and horribly tortured, as the marks on their bodies testified. The sufferings of them that were not immediately killed, must have been of the most intense nature. At the time, this affair seemed to have raised difficulties which could not but have involved the government of Great Britain in immediate war; but as yet nothing has been done, or will be done, until the plenipotentiary receives instructions from home, which will, doubtless, be brought by the overland mail for April.

*Tuesday, January 4th.*—This evening the Bishop baptised one of the boys of the school. He had been sick for some weeks, with a sickness which proved his last. It was his own request to be baptised. The Bishop talked

with him several times, and was so well satisfied with the state of his mind, that he could not withhold baptism from him, upon his own faith in the Saviour. He was baptised in the presence of the whole school, and all the members of the Mission, and the Rev. Dr. and Mrs. Bridgeman. The service was performed in Chinese, by the Bishop. The service is the translation from the prayer-book. Quay-Chung, for that was his name, was lying in the arms of Miss Jones when the service was performed, and gave the responses, himself, in the service for baptism; and at the proper place we all joined in the Lord's Prayer. After the Bishop had concluded the baptismal service, he addressed the boys in Chinese, and told them why he had baptised their little school-fellow, and of his request to be admitted into the fold of the Blessed Saviour, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

*Sunday, January 9th.*—At about 8 o'clock Quay-Chung died. He was about 9 years old, and one of the first boys received into the school; and for some months before the school was actually opened, he used to go to Miss Jones' room for instruction. It is, then, a great satisfaction to the teachers of the school, as well as thankfulness on the part of us all, that God has been pleased to take this youth out of the world, under circumstances so full of hope, that his soul sleeps with Jesus.

At 4 P. M., to-day, the school was assembled, and all the servants, when the Bishop, desiring to improve the occasion of the death of Quay-Chung to the good of those connected with us, addressed them on the subject of death and the resurrection, and showed them how those who truly believe in Jesus feel when they come to die, and what will be the happy state of such hereafter. The Bishop read to them in Chinese part of the 10th chap. of the Gospel of St. John. His address was in Chinese. After the Bishop had finished speaking, he gave out the 189th Hymn, which was sung by the whole school, and then the services were closed with prayer. The service was quite solemn, and may God bless the words spoken this day to those who were privileged to hear them.

*Tuesday, January 11th, 1848.*—This day, at Mr. Syle's request, I have undertaken a duty, which, from his many engagements, he found himself unable to do with that satisfaction which he wished. The alms received at the offertory are distributed to some of the many poor by whom we are surrounded. They receive, some 100, and others 200 cash (1,400 cash to the dollar) each week. Some are so infirm that they cannot come to receive it; to these it is carried. Those who can, come, as near as they can, at two o'clock, on every Tuesday afternoon of each week, when I try to give them some instruction. I have the halt, lame, blind, deaf, and afflicted in almost every way one can imagine. I use the Catechism as my guide for instructing them. And it is no little satisfaction that I feel, when I ask them some plain question, which I have gone over, perhaps, six or eight times, and I find one, of them all, who can answer me correctly. One day I was trying to tell them about some of the attributes of the "Chung-Zung," or true God; and I was speaking about God knowing all about our actions and our thoughts, and seeing us always, when one of the elder women broke out in an exclamation of surprise, (Oh! oh! Cheh-p'o sy sen. ninn,) which is by interpretation, "Perhaps he is a fairy." The same person, on another day, when I had told them all, that they could come to the chapel on Sunday and hear "Say-le seen sung," (for that is Mr. Syle's name in Chinese,) explain the doctrines more plainly, asked me if she should bring "fragrant candles and sacrificial things." These are the offerings which they make to the idols.

in their temples. In all, there are 61 who received a little help from the alms at the offertory. About 50 of them are able to come regularly every week, as near together as people can who have no clocks. I dismiss them with the use of the Lord's Prayer, and one or two of the most appropriate collects in Chinese.

*Friday, January 21st.*—This evening saw in the street, before the doors of their houses, the Chinese burning their kitchen gods. In every Chinese house can be seen one of these, in a niche provided for his reception, in the chimney of the kitchen. This is an image delineated on a piece of paper, and at the close of the year, the one who has presided over the affairs of the kitchen for the past year, is burned, and after the new year another is purchased. Those who can afford it, buy a small paper sedan-chair, which, at this season, are made by the craftsmen to be sold; in this the paper image is placed, and then the whole is set on fire; and in this way, they say, he ascends to heaven. Mr. Syle and myself were walking one day, and we stepped into a shop where some persons were industriously engaged at their employment of making these kitchen gods. There were four men engaged in this one shop, striking them off by the thousand. One of the men remarked, that if he believed the "Ya-Soo Kean," or the doctrines of Jesus, he could not make the "Chan Kenn," or kitchen gods. Mr. Syle asked him where he learned this, and he replied, that he had read it in some book. Some one had given him a Christian tract, and he had learned that the worship of the kitchen god was contrary to the doctrine of Jesus. When God shall pour out his Holy Spirit on his Gospel preached in China, and souls shall be converted to Christ, it can but be, as it was at Ephesus, that there will be "no small stir among the craftsmen." There are so many who gain their livelihood by making these and other things connected with their idolatrous worship.

*Saturday, February 5th.*—This being the morning of the Chinese New-year, I went to the Temples to see some of the ceremonies of the day. It being the first new year's day I had spent in China, I had some curiosity to witness them. I went first to the "Ching-hong meen." This is the temple in which is the visible image of the deity, who is supposed to preside over the affairs of the city. Here I saw hundreds of people coming to the temple with their offerings in their hands, while others would buy them at the stands in the court of the temple. These they burned, and then made their prostrations before these great idols, "which having eyes see not, ears and hear not, hands and handle not, &c." From this, I went to the temple called the "Tienn Tsoo Hong," or Heavenly Lord's Temple. This temple formerly belonged to the Roman Catholics, and during the persecution which befell them about one hundred and fifty years ago, this property, with other in the empire, was confiscated by the Chinese government; but within a few years past, such of the property confiscated, which was not in the hands of the people, as the temples for instance, has reverted to them, and for such as was in the hands of the people as public property, they have received compensation. This temple, called to this day the "Tienn Tsoo Hong," is one of those pieces of property for which the Romanists have received a compensation. The name will be recognised by those who are acquainted with the title which this Church has taken in China, "Tienn Tsoo Kean," or the "Religion of the Lord of Heaven." At this temple, I saw also people making their offerings and their prostrations before the idols. Some brought their children, from four to five years old, and instructed them how to worship the idols. At about sunrise the Man-



darins of the place arrived. Their approach was made known by the beating of gongs in the street, and their runners, in the most boisterous manner, clearing the court of the temple of the people, so as to make room for them in preparing the cushions for the Mandarins to kneel. There were eleven in all, attired in the most splendid Chinese costume, according to their rank. As soon as the Mandarins entered the outer court of the temple, the set of folding doors, which screened the idols from view, were closed, and in front of these was placed the Emperor's tablet; towards this the eleven Mandarins kneeled, bowing their heads to the ground three times. This was repeated nine times; they then withdrew to a side-room, which opened into the court of the temple, where tea was served to them; while they were drinking, the folding doors were opened again, and the Mandarins returned to their former place in the centre of the court of the temple, and made their prostrations the same number of times towards the idols. From this temple they proceeded to the Confucius temple. On entering this temple, you are struck with the contrast, compared with the other temples. There are no idols in this temple. The object of worship is the tablet of Confucius. On the tablet is inscribed in gilt characters, the following, "The shrine of the most holy Teacher, Confucius."

The Mandarins entered the large gate opening into the court, and proceeded about half-way up the court towards the temple, and standing there, they made six prostrations towards the tablet of Confucius. In this way they went the circuit of the city, visiting all the temples. From the Confucian temple I returned home more than satisfied in my curiosity. It is one of the largest, and in the best condition of any in Shanghai; the buildings, with the courts and grounds around, covering an area of not less than four acres of ground. It is not frequented so much by the common people as the others are, and this may account for its apparent cleanliness compared with the others.

*Sunday, Feb. 6th.*—Conducted divine service and preached at the Consulate to a good congregation. At four P. M., the Holy Communion was administered at our residence to eighteen persons, by the Rev. Mr. McClatchie. The Chinese congregation was very large to-day. The chapel was well filled. The people are quite orderly during their attendance, though they frequently speak to each other when anything strange is said.

*Monday, Feb. 7th.*—I went with Mr. Syle to-day, to see a temple, dedicated to a Mandarin, who was killed in battle during the war with the English; he fell at Woosung, twelve miles from this city. The temple is quite a large one, and in it is a wooden image of the above mentioned officer. We also visited a Buddhist monastery to-day; there were four or five Buddhist priests, who treated us very politely; they invited us into the reception room, and brought tea for us to drink, and some refreshments, such as dates, oranges and nuts to eat. We gave them some tracts, for which we were thanked, and we took our departure.

*Tuesday, Feb. 8th.*—My teacher being absent, I took an excursion into the country with some Missionary friends. The new year with the Chinese is a general time of pleasure-taking. My teacher was absent from me two weeks. For several days there is little or no business transacted, and for the first two days of the new year, the streets are filled with well-dressed people, making and returning calls. They carry their cards in their hand or have a servant with them who carries them, and at every house of a friend, to which they cannot gain entrance, a card is left. The place which we visited in the country, was a Missionary station, belonging to the Romanists

It is distant about four miles from Shanghai. The building is very extensive, though not entirely finished. The builders were at work at the time we were there. There will be in all, when the building is completed, not less than forty rooms. It is designed as a home for native and foreign priests, during their temporary stay when they come in from their stations; and also as a residence for foreign priests, until they have made sufficient progress in the language for them to enter upon their work, as well as for the instruction of such natives as desire to become priests. There were two foreign priests at the place the day we were there,—one Italian and one Frenchman, and a lay brother, a German. They were all dressed in Chinese costume. We were received very kindly and treated with some refreshments, and shown through the buildings. There is a large library in the building, and also a small chapel, the interior of which was hung with a great number of pictures and crucifixes. The country around this place is very pretty. In the hall of the building, near the door, was suspended, written in Chinese, the protection of the “Che-heen” of this district, forbidding any Chinese from molesting them, and allowing them to reside there. We were courteously treated, for which, I could but feel drawings of heart towards them, and wished it were that we had more assurance, that the souls over whom they have gained no little influence, were taught a purer faith. From this place, we passed over the country to a small village called “Soong-huo,” about four miles distant. Of this place I have spoken in my former report. We ascended the Pagoda, which is one hundred feet high, and had a beautiful view of the surrounding country. The country is so level, and the day being very clear, we were enabled to see the nearest hills, which are thirty miles distant from Shanghai. From this place we returned to Shanghai, and arrived home a little after sunset, having walked during the day twelve or fourteen miles. We distributed a great many tracts, and were kindly treated by all the people with whom we had any intercourse.

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## Intelligence.

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AFRICA.—From the Mission at Cape Palmas, we have dates of 25th April and 10th June. The Rev. Mr. Payne writes:

“We feel greatly encouraged by your letter of 18th January last, per Nile. It is true, you do not speak so confidently as you did last year, in regard to sending us assistance, but still you give us much reason to hope in this matter; and, what is of more consequence to those whom God still vouchsafes the ability to labor in this field, you assure us of the agreement of your Committee in the views and plans proposed for their consideration, and their hearty co-operation in carrying these into effect. \* \* \* \*

“Let us but have your wisdom in planning, and your co-operation in carrying into execution, and yours is no idle expectation, that our ‘faith and patience will yet have their reward, and the foundation of a firm and enduring Mission be effectually laid round about’ us.

“Appearances may often seem adverse to the accomplishment of the blessed object at which we aim ; but when soberly considered, they will be found to be *only appearances*. The fact that our already reduced Missionary force, is now to be further weakened by the departure of Mr. and Mrs. Appleby and Mrs. Perkins to the United States, with the prospect of not returning, will at first view be discouraging no doubt to some friends of the Mission ; but it should be considered, that Mr. Appleby and Mrs. Perkins have continued as long in this climate as most white persons can, without a change, while Mrs. Appleby’s ill-health, which compels her to leave, cannot be attributed to her residence in Africa. Nor can I well understand how Dr. Savage’s withdrawing from the Mission at the time he did, could, as you state was the case, “present an insuperable bar to offers from candidates” for this field of labor. Certainly, it appears to be a most desirable thing, that those whom we may judge to be fit instruments, should live always, or at least long ; but, since none may live always, and by almost universal consent, few are expected to live even long in Africa, it really has seemed to me an encouraging fact, for *the worldly wise ones*, that Dr. Savage, with the delicate health which he brought to this country, and amidst the peculiar trials of his position, should yet be enabled to spend *ten years* in the service of the Mission.

“But what, I often think, with shame and humiliation for the state of feeling which suggests the inquiry, what have these calculations about health and the probable duration of life, to do with the duty of those whose acknowledged commission is, ‘go into *all the world* and preach the gospel to *every creature*’—what have they to do with the ultimate results of *their* labors, for whom is the promise, ‘Lo, *I* am with you *always*, even unto the end of the world?’

“By those receiving this commission in its universality, how long shall an exception be virtually claimed, in reference to one quarter of the globe ? Will it be said that the small colonies planted at a few spots on this extensive coast, are to evangelize the continent ? Admitting that these are destined ultimately to do much in this work, which I hope and pray may be the case, yet, as they are now, and will be for a quarter of a century to come, and supposing them to be the most prosperous that ever existed, what, according to any sober calculations, will be the amount—what the extent of the influence of these communities, compared with the work to be done ? Nay, do not these very colonies need the helping hand of their more favored brethren ?

“And what, if preaching the Gospel in Africa, involves more than ordinary loss of health and life ? What if most can only endure the climate for a few years ? Shall not *He who has all*, and whose Missionaries they especially claim to be, have the disposal of their times, their health, their lives ? And, does it follow, that because He calls his servants into his



vineyard only to remain a short time, and then withdraw or die, that this was useless to them, to Africa—to Him? Nay, more, since *He* is with all his faithful ones, and works in and through them, who can doubt that such one, however humble, however briefly employed, had an appropriated place, performed a necessary part in the all-comprehensive scheme which ever advances to its consummation? The laws of progression, relations, activity, continuity, &c. so strikingly shown by Dr. Harris in his Pre-Adamite Earth, to regulate and ceaselessly promote the great manifestation in God's visible works, are, most surely, the laws regulating and ceaselessly promoting this darling work of Redemption; and since it is committed to Him who upholds all things by the word of his power, and He is 'the Head over all things to the Church,' and is *always* with it, there can be no retrograde movement—no pause in *this* work. The edifice *must* rise upwards, which has such a builder. He may work by many or few, employ one laborer to-day and another to-morrow—retain in His services the same instruments for a long or short time, according to His good pleasure; but there can be no error or failing in *Him*. Onward, onward, must be the progress of *His* cause to the glorious consummation, when 'the Lord God shall be king over all the earth.'

"With such views, fully sustained as they are by the Word of God, I must cease to believe in Jesus, when I doubt the success of Missions; and my faith in the permanence of this or any other particular one, must be in proportion to my conviction of its interest in the promise: 'Lo! I am with you.' But this, thank God, is yet strong and unshaken. I mourn, indeed, over the apathy of our Church, compared with other Christian bodies. I look at the number of faithful Missionaries on the Gambia, Sierra Leone, all along the Gold Coast, in Southern Africa, and on the East Coast, and ask, in sorrow, why does our Church, though certainly not the least indebted to Africa, yet of all others, manifest the least disposition to make sacrifices for her regeneration? Still, I do not allow myself to think that this state of things will continue. I have strong hope that God will make her one of the honored instruments which He will use in spreading a knowledge of salvation through this land; and look, with confidence, for the arrival of efficient assistance during the present year.

"In the mean time you will be glad to learn, that small as has become our number, we are not only not discouraged, but animated by the view of actual progress in our work. At Fishtown, to which I made a pastoral visit last week, I had the satisfaction of baptising, and admitting to communion, Ellen May, an interesting girl, and member of the boarding-school. The female department of the school there, is about to sustain a loss by the departure of Mrs. Perkins for America; but under the native teacher who has for some time instructed them, with the superintendence of Dr. Perkins, the girls will, it is hoped, continue to do well. At Mount Vaughan, Mrs. Thomson continues to teach forty-five colonist children. The services

there, on Sabbath, are conducted as usual by Mr. Gibson, the teacher from Cavalla acting as lay-reader, while I continue my weekly visits there and to Latrobe, ministering to good congregations."

In reference to the progress of the CHURCH in the COLONY, Mr. Payne writes :

"Last week I attended a meeting of the members of our Church in the Colony, in which preliminary measures were adopted for organizing a regular congregation. Our church-building project finds favor still, and progresses. Encouraging letters have been received from friends in Maryland, where I have chiefly looked for funds; and we are expecting assistance, both in money and fixtures for the church, by the Liberia packet, next month. J. R. B. Latrobe, Esq., has sent out a very appropriate draft for the proposed church; and both he and Dr. Hall enter very warmly into our plans in regard to it. Still we shall thankfully receive, as we shall no doubt need, aid from other sources.

"Taboo and Rockbookah are now vacant; the latter, since Mr. Appleby came from the station, is left in charge of only a native youth, who instructs a few little boys. But I do not allow myself to think these stations are permanently vacated. True, our American Missionary force is directed, for the present, to concentrate on a few points, and this is right. But we are raising up teachers, and from the very tribes, too, in which these stations are located. These, when qualified, may be sent back home, and under the direction of Missionaries, spread the Gospel. Even here, then, there is no retrograding: nor can there be here or elsewhere, while Jesus is with us. Mrs. Payne, with myself, has enjoyed remarkable health for a year past."

Again, under date of 10th June, Mr. Payne writes:

"Having written so recently (May) by the Madonna, I need do little more at present than acknowledge your kind favor and accompanying packages, &c., just received per Liberia packet.

"We (for Mrs. Payne has a right to, and does join most cordially in this) must not forget to thank the Foreign Committee for the ordering so promptly the MSS. sent to Dr. Turner to be printed. Through Mrs. P.'s unwearied efforts, another, 'The Acts of the Apostles,' is on its way home, and the packet will take a third, 'The Bible History.' This last is a corrected copy of a volume published by Rev. J. Wilson, of the American Board, while a Missionary at Cape Palmas. Should it be found practicable and cheap, especially if the Bible Society will assume the expense, to print Grebo in the United States, it may be found preferable to print, there, all portions of the Scriptures which may be translated.

"I am sorry to inform you that the state of hostility between our people and their neighbors has not yet ceased. Very hard rains, and excessive scarcity of food, have kept both parties in a state of inactivity for a month past; but there is every prospect that war will be renewed, when these causes shall cease to operate. Still our God holds even the heathen in his

power, and restrains them as he wills. We would earnestly entreat our American friends to pray with us, that this cloud may be withdrawn from our prospects. The scarcity of food, before alluded to, has rendered it necessary to dismiss a considerable number of our scholars; but the plentiful rice harvest now near at hand, will enable us to gather them all again within a month from this time.

"I send you herewith a portion of my journal. You will be pleased to learn that the health of the members of the Mission continues good; and though some of us are in the midst of tumults, we are enabled to prosecute steadily our appropriate work."

Dr. Perkins, under date of 20th April, writes: "We have this evening had the gratification of seeing another of the children of our charge added to the visible Church in baptism, after several months of consistent Christian conduct. Her name is Ellen May, a beneficiary of St. Paul's, Philadelphia. She has been a great comfort to Mrs. Perkins, and I trust will be a blessing to her people."

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CHINA.—Since our last number we have advices from the Mission at Shanghai, dated 8th April. The building for the schools was progressing rapidly, and the Bishop anticipated its completion in June, or early in July. In this connection the Bishop writes, "It is considered so important for my health to get out of the city during the summer, that I shall remove into it for the months of July, August, and September. Thus we shall make it contain this summer Mr. Syle's family, my own, and Miss Jones, and Miss Morse." In alluding to the school, the Bishop continues: "I am sorry we hear nothing in your letters of a teacher for our school. Do let me impress it upon the minds of the Committee, that it is now one of our most pressing wants. Since my health failed, the whole burden of the school has fallen on the two single ladies; and though I have every reason now, as heretofore, to speak of their efficiency in the highest terms, yet the boys need a stronger control over them than any female can exercise. The teacher should be a married man, if procurable."

The Bishop concludes: "My health still continues to improve; God grant that when the church is finished I may be able to preach in it daily."

Extracts from the Journals of the Rev. E. W. Syle and Rev. P. D. Spalding will be found on a preceding page.

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CONSTANTINOPLE.—From Bishop Southgate we have a letter of date of 6th June, from which we make the following extract:

"I received on the 19th ult. your letter of March 24th, authorizing me to draw for £77 17s.; and on the 3d inst., your letter of April 18th, authorizing me to draw for £54 9s. 10d. I am glad that you did not wait until the end of the month before sending, as it is now the third month of my quarter, and I have need of all the funds for it within the quarter itself.



About £70 are still due on this quarter, and my rent falls on the present month, so that I have, more than ever, need of a speedy supply. The troubles in Europe are extremely injurious to business here. Those who have money are anxious to keep it, and those who have not, press hard for everything due to them. You will be sorry to hear that the house of Van Lenneps, to which we owe so much for assistance to our Missionaries, has suspended payment; but I believe they still retain their position as merchants in Smyrna, and anything forwarded through them, will, doubtless, receive the same attention as formerly."

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ATHENS.—We have advices from Mr. Hill of 29th June. The schools were in their summer vacation. He says, "I write now in extreme haste, not wishing another post to go without a line from me; and I hope you will excuse me if I do not enter into details. I have not been in town, except to attend to my Sunday duties, but once during the three weeks we have been here. Our schools are closed for the summer. Your letter, now acknowledged, gives us hopes we shall be sustained upon a moderate scale, and we are thankful for so much; but on the subject of our future plans, I have much to say hereafter. My present circumstances will not allow me, at this time, to enter upon any serious details."

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A very highly esteemed correspondent, a layman, who has ever given his heartiest and most efficient support to the Foreign Missions of the Church, desires us to correct an erroneous impression which, in his judgment, has to some extent been the result of a paragraph in the Annual Report of the Foreign Committee for 1846.

The Rev. Henry Venn, Secretary of the Church Missionary Society, had published a paper, in which, under the head of "Partial failures of the Missions of the Society," its "chief failures" are said to "have been in its attempts to establish Missions among the ancient but lapsed Christian Churches of the East."

Our correspondent thinks that we were in error in speaking of this paper as *official*, and likewise in assuming that its statements referred to *every station* among the Oriental Churches; whereas, the *three* original Missionary Stations in Turkey and Greece have never been relinquished, and are not included in the remarks of Mr. Venn.

Our attention had once before been called to this subject, and a reply was published in the journal in which the complaint appeared. To this we added in parallel columns the remarks of the Foreign Committee, and those of the Secretary of the Church Missionary Society, so that the exact measure of discrepancy might at once be apparent to all.

As our correspondent, however, thinks that a correction should appear in the pages of the Spirit of Missions, in which the Report of the Foreign Committee was published, we beg to state,

1. That the language of the Report of 1846 was not strictly correct in speaking of the paper referred to as *official*, inasmuch as it was never adopted by formal vote of the Church Missionary Society. But having been prepared by the secretary of that society and issued from the Church Missionary House, we were among many who regarded the paper in the light of an official document, and never thought otherwise until the statement was questioned.

2. That the language of the Report was not correct in intimating that the paper referred to, represented *every station* among the Oriental Churches as having been abandoned, inasmuch as it appears *from other sources*, that the three Missionary Stations of the Church Missionary Society in Turkey and Greece are still in existence.

When, however, it is considered that the above paper made no mention whatever of the existence of any such stations, and that the whole drift of the observations, in this section of the Rev. Mr. Venn's pamphlet, is contained in these concluding words: "It may surely be inferred, from these instances, that the Society should regard the Heathen world as the peculiar province of its direct Missionary labors." When these circumstances, we repeat, are considered, as well as the other very strong expressions of the pamphlet relating to the general subject, it is not surprising that we should have overlooked the existence of the three stations in Turkey and Greece; nor that we should have regarded the testimony of the pamphlet as strongly confirmatory of the views of the Foreign Committee, embodied in their Report of 1846.

We should not have referred to this subject, but in deference to the wishes of our esteemed correspondent.

### Acknowledgments.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of June to the 15th of August, 1848:

##### MAINE.

Portland—St. Stephen's Ch. for Constantinople..... \$35 00

##### NEW-HAMPSHIRE.

Portsmouth—St. John's Ch. Ladies' Miss. Asso..... 20 00

##### MASSACHUSETTS.

Boston—J. P. H. for China..... 100 00

##### RHODE ISLAND.

Bristol—St. Michael's Ch. col. March, Africa and China..... 8 73  
col. for June, Africa..... 8 00  
" " China..... 7 00  
col. Infant, S. S. Africa..... 5 00  
" " " China..... 5 00  
Mrs. D. Wolf..... 1 00

Pawtucket—St. Paul's ch., Sewing circle for ed. of Eliza Taft, Afr. 20 00  
Providence—St. John's ch. col. at Miss. Meeting, at Meeting of Board of Missions, &..... 80 00  
Do. Special for Constantinople Ladies' Philanthropic Soc. for Africa..... 37 00  
Do. Morning S. S. Systematic Contributions for China..... 65 90  
A family of do. for Athens..... 30 00  
Offerory collection at Meeting of Board of Missions, &..... 30 25  
Woonsocket—St. James's ch. for Constantinople..... 14 00 351 03

##### CONNECTICUT.

Derby—St. James's ch., \$7 05 and \$6 00 13 05  
Hartford—Christ ch. \$37 and for Constantinople \$10..... 37 00  
Middle Haddam—A lady for ed. of Eliza B. Bowler, Africa..... 20 00  
Rev. J. H. Taylor for the ed. of a boy, Africa..... 20 00  
New-Haven—Trinity ch. offerings \$79 and for Africa, \$1..... 80 00  
Unionville—Christ ch..... 1 00  
Waterbury—St. John's ch. S. S. for ed. of Thos. C. Brownell, Africa 20 00 191 03

## NEW-YORK.

<i>Brooklyn</i> —S. Michael's ch. for Africa	5 73
<i>Factoryville</i> —S. I. Trinity Chapel, for China.....	25 25
<i>Morrisania</i> —St. Ann's ch.....	23 00
<i>New-York</i> —St. Bartholomew's ch., D. A. Booth, An. sub. ed. China	25 00
Ch. Ascension, Mrs. Thurston, ed. China.....	12 50
Through Mrs. Bedcll for Athens Ch. of the Annunciation, a parishioner for Constantinople..	1 25
S. S. of Christ ch., 5th payment, ed. of Chas. Morgan, Africa	20 00
S. S. St. Mark's ch. Africa....	21 00
St. George's ch. Miss C. L., for China.....	25 00
St. James's ch. (Ham. Square)...	12 25
A. G. V.....	25 00
Family Mite Box, \$3, \$1 & \$2 63	6 63
<i>Poughkeepsie</i> —Christ ch. children's offerings, $\frac{1}{2}$ .....	59 283 25

## WESTERN NEW-YORK.

<i>Geneva</i> —Trinity ch. Africa.....	25
<i>Ithaca</i> —St. John's S. S. offg., for Afr.	3 75
<i>Lockport</i> —Grace ch. China.....	1 00
<i>Manlius</i> —Christ ch.....	5 50
<i>New-Hartford</i> —St. Stephen's.....	5 00
<i>Oxford</i> —St. Paul's, Ladies of 4th payment ed. Africa.....	20 00
Do. do. ed. China.....	20 00
<i>Waterville</i> —Grace ch.....	5 00 60 50

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<i>Elizabethtown</i> —St. John's ch. Africa	21 31
<i>Newark</i> —Trinity ch.....	26 64
Miss G. S. A. Africa.....	5 00 52 95

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<i>Brownsville</i> —Anonymous for. ch. in Africa.....	2 00
<i>Harrisburg</i> —St. Stephen's ch.....	22 00
Do. S. S.....	20 00 49 00

## MARYLAND.

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St. Paul's, for " " "	98 64
Trinity ch.....	2 06
" Baltimore " Ann. Sub. to Constantinople.....	25 00
A member of St. Peter's.....	10 00
<i>Frederick</i> —All Saint's, China.....	30 00
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Queen Ann's parish.....	17 75
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<i>Upper Marlboro</i> —Trinity ch.....	15 00 342 03

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Theo. Sem'y. S. S. for ed. of Wm. Sparrow, Africa.....	10 00
<i>Fredericksburg</i> —St. George's ch....	10 00

<i>Nelson Co.</i> —Nelson parish, for China and Africa.....	25 00
<i>Portsmouth</i> —Trinity ch., Constantinople.....	1 00
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<i>Winchester</i> —Christ ch., China.....	10 00
" Africa.....	10 00
" Greece.....	18 00 193 6

## SOUTH-CAROLINA.

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<i>Charleston</i> —Mon. Miss. Lec., June, St. Michael's ch.....	4 01
" Mrs. Hill, Athens Constantinople.....	29 04
Mrs. Thos. Deas, Ann. payment ed. T. C. Dupont, Africa.....	3 33
Miss. Lec. at St. Phillips.....	20 00
A few communicants, St. Phillip's, ed., A. Kauffman, Africa	4 35
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Mrs. Archibald Seabrook, for Greece.....	26 00
Ch. in St. Andrew's parish, Afr.	5 00
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<i>Columbia</i> —Trinity ch.....	29 00
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<i>John's Island</i> —St. John's ch., Greece	10 00
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Upper St. John's—An individual....	5 00
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## KENTUCKY.

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" " ".....	20 20 36 40

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<i>Medina</i> —St. Paul's.....	5 00
<i>Piqua</i> —Mrs. H. Scott, Greece.....	1 00 25 69

## MICHIGAN.

<i>Detroit</i> —Christ ch.....	7 57
St. Paul's.....	25 44 33 01

## MISCELLANEOUS.

By hands of Major S. Thomas, U. S. A., Balance of contributions, received on various occasions of administering the Holy Communion, in the City of Mexico, by the Rev. J. McCarty, Chaplain, $\frac{1}{2}$ .....	33 50
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Total, \$2,473 86

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*Errata.*—In the July and August No. table of Contributions from the several Dioceses, for the year ending June 15, 1848. Pennsylvania—Philadelphia, Church of the Epiphany, for \$3 40 read \$340.











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